

# THE Clerk

## Churchman's Monthly Magazine.

[ Vol. I. ]

JUNE, 1804.

[ No. 6 ]

### CONTENTS.

The Clergyman's Advice to his Parishioners, <i>continued</i> , page 31	The Duty of Prayer, page 90
Ecclesiastical terms explained, <i>continued from page 53</i> , 84	Of the book of Psalms, 91
Of the Passion Week, 85	History of Baptism, <i>continued</i> , 93
Of the Thursday before Easter, <i>ib.</i>	Of the Convention at Litchfield, 94
Papery revived, 86	Of the rev. Mr. Seabury's Convention, <i>ib.</i>
Objections to the necessity of being in the Church refuted, 87	Vibrations of a Clock-pendulum, 96
	Exhortation to Watchfulness, <i>ib.</i>
	Anecdotes, <i>ib.</i>

*" Et sane cum judicandi vim Deus inseruerit humane menti, nulla pars nervi dignior est, in quam ea impendatur, quam illa quæ ignorari sine amittendæ salutis æternæ periculo non potest. GROTIUS DE VER.*

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN:

PRINTED AT THE OFFICE OF COMSTOCK, GRIDWOLD, & CO.

CD

Y  
sha  
or  
in  
Jes  
not  
you  
exc

ye  
bea  
ina  
tha  
cal  
oth

the  
cre  
con  
(in  
con  
acc  
obs  
ple  
we  
un  
the  
ved  
ove  
bo  
fro  
con  
ser  
cei  
por  
and



THE

## Churchman's Monthly Magazine.

[ Vol. I. ]

JUNE, 1804.

[ No. 6. ]

THE

### CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO  
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE  
YOUNGER SORT. [Continued.]

YE are commanded to avoid the sin of *idolatry* ; that is, the worshipping God himself, or *Angels*, or *dead men* or *women*, under the form and shape of an image ; or *falling down before the likeness of any thing in heaven or earth*, with intent to worship it. Ye are forbid also, to put your *confidence* in any thing but the goodness and power of God, and the merits of his Son Jesus Christ. And this ye are forbidden to do, under the highest penalties ; not only the loss of temporal blessings, or the bringing a curse upon you and your children ; but also the eternal perdition of your souls, and a perpetual exclusion from the kingdom and presence of God.

Ye are forbidden to *swear lightly, and rashly, by God's holy name*. And ye are taught not to allow yourselves to swear by any thing sacred, which bears a relation to God ; not to swear by *yourselves*, or any part of yourselves, inasmuch as ye are the creatures of God, and consecrated to His service ; nay, that ye *swear not at all*, at any time, or upon any occasion, unless ye are called upon by *proper authority* to do so, for the *ending of strife*, or for any other important and good purpose.

Ye are commanded also to dedicate *the Sabbath, or every seventh day* of the week, to a rest from your ordinary labours ; because God finished the creation of the world in six days, ceased from work upon the seventh, and commanded the seventh day to be *kept holy* by all mankind. For we read (in Genesis ii. 3.) that *God blessed the seventh day and sanctified it* ; that is, *commanded it to be kept holy*. And therefore it will always be your duty, on account of the reasonableness of it, and God's pleasure signified herein, to observe and keep holy *one day in seven*. And, as your redemption was completed by Jesus Christ's raising himself from the dead upon *the first day of the week*, it seemed good to the Holy Ghost, and to the Apostles of our Lord, under His immediate influence, to transfer the holiness of the Sabbath from the *seventh* to the *first day* of the week, and to cause this alteration to be observed as an *ordinance* amongst all Christians for ever. Ye are taught moreover, and commanded, to dedicate this Christian Sabbath, called (in the book of Revelation i. 10.) *the Lord's day*, not only to a rest of *your bodies* from the labours of your callings, but of *your minds* from all your worldly concerns. Ye are commanded to spend this holy day in the more immediate service and worship of God ; in prayer, in *breaking of bread*, that is, receiving the holy sacrament of the Lord's supper (as often as ye enjoy an opportunity,) in meditation, in reading, in hearing the word of God preached and explained ; and in works of mercy, charity, and piety.

These are the duties ye are to discharge towards God. With regard to your *neighbour*, or one another, ye are called upon in the first place, to pay due honour and reverence to your *parents*; to obey all their lawful commands; to submit to their corrections; and to comfort and succour them in their distress. Further, ye are to be dutiful to your *civil* parents, as well as your *natural* ones; that is, ye are to obey the *magistrates* which are set over you, not only out of a dread of punishment, but also for the satisfaction of your own consciences; as they are the *ordinance of God*, and appointed by Him to govern and protect you. Ye are to be obedient also to masters, teachers, and governors. In every station of life, ye are to behave suitably to the subordination in which ye are placed; and to exercise your authority righteously, and in the fear of God, over all those (if any such there be) who are inferior to you.

Again, ye are forbidden to take away the life of any man, either secretly or openly; either by acting yourselves, or by assisting others; *Ye shall do no murder*. And not only so, but (according to the gospel explanation of this commandment) ye shall check and moderate your *anger*, from whence murder generally proceeds. For, if ye let anger transport you so far as to revile others with *hard speeches*, ye shall not be guiltless. *Out of the heart are the issues of life*; that is, as men think, they generally act; and, if they do not act accordingly, they are not always restrained by the fear of God, which ought to be one of the rules of their conduct. Ye are to see then that your hearts be not evil; that no *malice*, *envy*, or *revenge* be suffered to harbour there; for he that wills or wishes the death of another, is (with God, the searcher of hearts) accounted intentionally guilty of murder.

The same may be said in the next commandment. For, although ye are forbidden to *commit* only the act of *adultery*, yet according to our blessed Saviour's interpretation of it, every inclination or disposition of the mind towards it is criminal. And therefore ye are hereby obliged to keep your minds, as well as your bodies, in *temperance*, *sobriety*, and *chastity*; that is, ye are to regulate even your thoughts and desires, lest they finally lead you into sins of uncleanness; or, if they do not, yet the very entertainment of them in your minds is offensive to God, and will compel His Holy Spirit to leave you; who (ye may suppose) will not dwell with such company, in so foul and debauched an habitation. Holy Scripture expressly tells us, that *marriage is honourable in all*; but that *whoremongers and adulterers God will judge*. Heb. xiii. 4.

Further, ye are forbidden to *steal*; that is, to defraud your neighbour of his goods, in any of the various ways which the wickedness of men's hearts has contrived to injure one another in their property. On the contrary, ye are to be fair and upright in all your dealings; to be careful to provide for yourselves and your families, by your own labour and industry; and to be thoroughly contented with that honest livelihood which Providence has allotted you. So far should ye be from defrauding others, that if ye are defrauded yourselves, ye should not be *forward* to recover your just rights by law. Ye should be ready to forgive injuries of this kind, as well as others; provided ye are at liberty so to do; and the consequences of your forgiveness may not be very hurtful to yourselves and others.

Again, ye are forbidden to *bear false witness against your neighbour*: that is, ye are strictly to speak the truth concerning him, if ye are called upon as witnesses for or against him in a court of justice. On every such occasion, forget not the great guilt of *perjury*; and how dreadful must the danger be of calling the God of truth to be witness to a lie; and be sure to remember these his words, (Zechariah viii. 16.) *Let none of you imagine evil in your hearts against his neighbour, and LOVE NO FALSE OATH; for all these are things that I hate, saith the Lord*. In common conversation also, when there is a necessity for speaking of your neighbour, ye are to say nothing of him but what ye know to be the truth, without any insinuations which may hurt his good name. Christians, ye are to be *charitable* in every thing ye think or say of others; ye are not unreasonably to suspect any evil; ye are to vindicate their characters as far as ye are able, and to preserve their reputation with tenderness and care.

Finally, to secure the observation of all the foregoing commandments which relate to your *neighbour*, ye are forbidden to entertain any unlawful desires,



with regard to his *house*, his *wife*, his *servants*, and his *goods*; that is, ye are not to *covet* what is another's, not so to *desire* it as to use any unlawful means for the attainment of it.

This is the substance of the *moral law*, given of old to the Jews; and renewed, explained and improved by Christ, for the use and practice of the whole Christian world.

But, besides the moral law contained in the ten commandments, ye are obliged, as *Christians*, to obey those positive laws which our blessed Saviour hath been pleased to *add* to them; and which do therefore more peculiarly belong to *your* holy profession. These are the commands by which He hath appointed two sacraments to be received in His Church; namely, *baptism* and the *Lord's supper*. The former (which hath been already explained) is the *dipping in*, or *sprinkling with water*, at the time of your admission into Christ's Church. The latter is the *eating bread and drinking wine* (as often as ye have opportunity) in communion with your fellow members of the Church, to preserve thereby a memorial of Christ's death, until His rising to judgment. And these ye are to look upon not as empty ceremonies, or as mere emblems of something else signified thereby; for our blessed Saviour has promised, that the receiving of his sacraments shall be accompanied by *His especial grace*, whensoever it is done faithfully and with a sincere and penitent heart; that, as your bodies are sprinkled and cleansed with *water*, so shall your sins be washed away, and your souls purified by *His Holy Spirit*; and that, as by *breaking bread* and *pouring out wine* ye do fitly represent *His body broken* and *His blood shed* upon the cross, so shall ye thereby ensure to yourselves the benefits of His death, which ye so thankfully commemorate; and, as your *bodies* are strengthened and refreshed by the bread and wine, so shall your *souls* be comforted, and your Christian graces quickened and revived. As ye have been already baptized in the name of Jesus Christ, let me exhort you not to lose the benefit of *one* sacrament by a neglect of the *other*. For, be assured, that *they are both equally necessary to your salvation*. If ye do habitually absent yourselves from the Lord's supper, it will but little avail you that ye have been admitted into his Church by baptism. It will not then be uncharitable to think of you, that ye would have neglected baptism, in like manner, had it been left to your own choice whether ye would be baptized. For the same faith and the same repentance, and purposes of a good life, which are required of you to prepare for baptism, are as necessary for the worthy receiving of the Lord's supper. And, if ye refuse to qualify yourselves for *this*, it may well be supposed that neither would ye have qualified yourselves for *that*. So that, if no person had brought you to baptism when ye were infants, and had undertaken that ye should fulfil the conditions of it, it is probable ye might and would have died *unbaptized*. Examine yourselves thoroughly, and see that ye are perfectly sincere in this great matter. For, if ye deceive yourselves herein, nothing can be of more fatal consequence to your souls. Convince yourselves and the world that ye heartily embrace the terms of your baptism, by fulfilling the terms in a frequent receiving of the communion of Christ's body and blood. And let me earnestly advise you to enter upon this necessary duty *now*, in your *younger* years, as soon as ye have informed yourselves of what is required from those who come to the Lord's table. For it is found by experience, that they who absent themselves from it whilst they are young, are not brought to it without great difficulty when they are advanced in years. Some are discouraged by the increasing burthen of their sins; and others merely by the force of an evil habit, continue in a neglect of this important and necessary duty. But, if ye begin *early* to appear at the Lord's table, ye will escape both these delusions: Ye will neither be terrified by your guilt, which, as yet, it is to be hoped, is not very great; neither will ye be seduced by any evil custom, which ye have taken care to prevent. What is required of those who come to the sacrament of the Lord's supper your prayer books will instruct you; it being clearly and plainly expressed in the exhortation before the communion office. "Repent ye truly of your sins past: Have a lively and stedfast faith in Christ our Saviour: Amend your lives: Be in perfect charity with all men: And, above all, give most hearty thanks to God the Father, God the Son, and God the Holy Ghost, for the redemption of the world by the death and

"passion of our Saviour Christ: so shall ye be meet partakers of those holy mysteries." Ye may observe, that, in these words, there is nothing enjoined you but what every Christian, at all times, is obliged to perform. When, therefore, this is called a *preparation* for the worthy receiving of the Lord's supper, nothing more is meant by it than that, upon this occasion more particularly, *ye should examine yourselves whether ye do truly and faithfully perform what it is always your duty to do.* If ye do this, rejoice, and persevere. If ye do not, repent, and resolve (by God's grace) to reform. There is no new task laid upon you (as some people are apt to imagine) in preparing yourselves for the holy sacrament of the Lord's supper; ye are only obliged to inquire into the state of your souls, and see whether your *belief* and *practice* is such as becometh Christians. And can this be done too often? Can it be safely put off from time to time? Will not your sins daily increase upon you; and will they not increase the faster, because ye neglect *the grace of God* offered to you in this sacrament? And will not this neglect add to the number of your sins? Will they not, many of them, when thus increased, escape your memory, and therefore not be particularly repented of? May ye not be cut off in the midst of them, or disabled by sickness from recollecting them? Surely, no excuse can avail you, if these things are duly considered. *I charge you therefore, as ye hope for eternal salvation, thankfully to embrace every opportunity of receiving the sacrament of Christ's body and blood. Judge yourselves, that ye be not judged of the Lord.* Draw near with faith; and receive these pledges of the love of your Redeemer to your comfort. Offer to Almighty God this your sacrifice of praise and thanksgiving: Yourselves also, *your souls and bodies*, to be a reasonable, holy, and lively sacrifice unto Him; humbly beseeching Him, that, as ye are partakers of His holy communion, ye may be filled with His grace and heavenly benediction. So shall ye be conducted in safety by His holy spirit, through the snares and temptations of this mortal life: so shall ye fully know, diligently bear in mind, and sincerely practise every Christian duty; so shall *the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.* [To be continued.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF  
QUESTION AND ANSWER. [CONTINUED.]

**Q. What is Easter-Day?**

**A.** The day of our Saviour's resurrection from the dead.

**Q. Why is it called Easter?**

**A.** The Saxons had a yearly feast about this time, which they called Easter: and when they embraced Christianity, they called this the Christian Easter.

**Q. What is Rogation-Sunday?**

**A.** It is a day so called because Rogations or Litanies in the primitive Church were used at this time of the year for a blessing on the fruits of the earth, and to avert the sources of pestilence and war.

**Q. What is Holy-Thursday?**

**A.** The feast of our Saviour's ascension into heaven.

**Q. What is Whit-Sunday?**

**A.** The commemoration of the descent of the Holy Ghost.

**Q. Why is it called Whit-Sunday?**

**A.** Because this was antiently the solemn time of baptizing those who were prepared for it: who were immediately clothed with white garments, as tokens of their admittance into the kingdom of light.

**Q. Why is the state of the gospel called the kingdom of light?**

**A.** Because it is a state of divine knowledge, purity, and joy; under the government of our Lord Jesus Christ, the Prince of light.

**Q. Why is this feast of the descent of the Holy Ghost sometimes called the Christian pentecost?**

**A.** Because it is pentecost, (that is) fifty days from our Saviour's resurrection.



## Q. What is Trinity-Sunday ?

A. The commemoration of the mystery of the Holy Trinity, Father, Son, and Holy Ghost. Trinity of persons in an indivisible unity of essence ; and their joint work of creation—preservation and redemption. There are THREE that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, and these THREE are ONE. [To be continued.]

## OF THE PASSION WEEK.

AS the Fasting during the time of Lent was appointed in imitation of our Saviour's Fasting, so the one in Passion Week may be considered as appointed to commemorate his Sufferings and Passion, which were then completed. Some consider it, as only a continuation of the same Fast, but kept in a stricter degree. This was called *The Great Week*, on account of the important transactions it witnessed, and the great effects derived to us from them ; and *The Holy Week*, from the devout exercises in which Christians employed themselves upon this occasion. Some persons are said to have fasted the whole of this week, from Monday morning to cock-crowing on the Sunday morning, at which time our Saviour was supposed to have risen. There are several constitutions of Emperors, to prohibit all law proceedings during this week.

The Church of England has made provision for exercising the devotion of her members in public, by rehearsing, in the Lessons, Epistles, and Gospels, most of those portions of Scripture, that relate to the occasion of this week's commemoration.

The same Collect that is used on the Sunday before, is appointed to be used on the four days following, till Good Friday.

Our Reformers did not much confine themselves to the Gospels appointed for this week in the ancient Offices ; but thought it would be most useful, to read all the accounts of our Saviour's Passion, given by the four Evangelists, as they stand in order. St. Matthew's account is, accordingly, appointed for Sunday ; chap. 26th for the second Lesson, and 27th for the Gospel. St. Mark's account is read on Monday and Tuesday. St. Luke's on Wednesday and Thursday. On Good Friday is John 18th for the second Lesson, and 19th for the Gospel.

The Epistles now appointed were thought somewhat more suitable, than those in the older Offices.

## OF THE THURSDAY BEFORE EASTER.

ON this day did our Saviour give *commandment* to his Apostles, to commemorate the Sacrament of his Supper, which he this day instituted, after the celebration of the Passover ; hence this day is called *Dies Mandati*, thence *Mandate*, or *Maundy-Thursday* ; though some think it is so called, from that *new commandment*, which he gave them, *to love one another*, as is recorded in the second Lesson for the Morning Service.

The Gospel for this day is peculiarly proper to the time, as it treats of our Saviour's Passion. The Epistle contains an account of the institution of the Lord's Supper ; the constant celebration of which, both in the Morning and Evening, after supper (as was the practice among the early Christians, in memory of its being first instituted at that time) rendered that portion of Scripture very suitable to the day.

On this day, the Penitents, that were put out of the Church on Ash Wednesday, were received into it again ; partly, that they might be partakers of the Holy Communion, and partly in memory of our Lord being on this day apprehended and bound, in order, by his sufferings, to work our deliverance and freedom. The form of reconciling Penitents was this : the Bishop went out to the doors of the Church, where the Penitents lay prostrate on the earth ; and thrice, in the name of Christ, called them, *Come, come, come, ye children, hearken unto me, I will teach you the fear of the Lord* ; then, after he had prayed for, and admonished them, he reconciled them, and brought them into the Church. The Penitents, thus received into the bosom of the Church, trimmed their heads and beards ; and, laying off their penitential weeds, re clothed themselves in decent apparel. [To be continued.]

## POPERY REVIVED.

IT was the glory and pride of our ancestors, that they had broken the shackles of Popish superstition and tyranny, and had attained to the free enjoyment of private opinion, and the unmolested toleration of conscientious worship. — The triumphal song of the Protestants for many years after the reformation, consisted in deprecating those slavish wrongs they had suffered in their spiritual captivity, and extolling that glorious liberty with which Christ had again made them free. The court of inquisition, the supernumerary rites and ordinances established in the Romish Church, unprecedented by the primitive Christians and unwarranted in the scriptures, were looked upon as so many instruments of cruelty and oppression, designed to defraud men of their wealth and enslave their understandings; while the Pope was thought but too mercifully treated, when mentioned in the vilest terms that ingenuity could invent or language express. Antichrist, the Beast, and the Harlot, were, in the Protestant vocabulary, among his familiar titles.

The faith and doctrine of that Church were still more odious than their discipline. The sale of pardons and indulgencies, and the belief in works of supererogation, were reckoned among those damnable heresies, which St. Paul had so circumstantially foretold.

What would those zealous reformers have thought, however, could they have foreseen the apostacy that was afterwards to arise in their own family, and the exchange that was to be made of the free and tolerant modes of faith and discipline, which they had labored to establish, for those arbitrary and superstitious principles which they had so violently opposed? What had been the sensations of Luther, Calvin, Zuingle and Knox, could they have known that a considerable part of those nurselings whom they had weaned from the old strumpet (as they stiled the Church of Rome) and trained up to the exercise of religious liberty, would, notwithstanding their guardian care, grow up into harlots themselves, and equal their mother in her spiritual abominations? Yet such is the truth; and no reproachful name is more truly characteristic of the Romish Church, than the *mother of harlots*.

To trace the likeness of the mother in the features of her children, through all the diversity of shades, grimaces and distortions, which are common to them all, is more than can be expected in the compass of this speculation; but to exhibit some of the more ostensible traits of similitude, between her and one of her daughters (familiarily known in this country) is humbly attempted in the following comparison.

The Pope is supposed to have a supreme power in the management of all the spiritual concerns of the Church. His opinion is thought infallible in the interpretation of God's word;—his right of annulling, altering, or establishing articles of faith, is deemed unquestionable;—and he is allowed the prerogative of promoting or disposing, at his sovereign pleasure, any officer or minister in Christ's Church.

A similar power in all these things is likewise claimed by that branch of the Church, which assumes Papal jurisdiction in this country. The mode of administration in these two hierarchies, however, is essentially different. In the former, the supreme power is concentrated in one person; in the latter, it is diffused among the whole community. How this change crept in, it is not easily determined; unless it be from the perversion of this political maxim—"Vox Populi est Vox Dei,"—which would seem to give the whole mass of the people a better pretence than an individual, to arrogate the authority of God.

The power of the people in the interpretation of scripture is severely felt by all those who preach and offer to expound it before them; who are not unfrequently called before the popular tribunals, to answer for their heterodox opinions. This usually terminates in a public censure, and the preacher is either deposed or recants his errors. Articles of faith are framed by the people, who reserve to themselves the privilege of further altering or amending them, at their discretion. They found platforms for the regulation and government of the Church, and propose covenants between man and his maker. They, like his holiness lay claim to the keys of the kingdom of heaven, declare the conditions on which man shall be restored to the favour of God, and specify the quantity of faith and holiness that shall entitle him to Church-communion and



other means of salvation. The decision of these questions, as might be expected, occasions much altercation and dispute in the popular assemblies; but as the will of the majority must rule, the matter is eventually determined by vote. And as the several congregations of the people act independently of each other, it is in no wise strange that they cannot all be brought into a system of uniformity. Access to the kingdom of heaven is rendered more or less intricate or plain, contracted or wide, as the various opinions or caprice of the people prevails.

Public opinion is not only various but subject to change; hence any mode of faith which has once been adopted, becomes afterwards liable to exceptions. When the conditions of a religious covenant, therefore, become generally obnoxious to the people, they are convened for the purpose of altering it according to the prevailing taste. This is a stretch of power, hardly equalled by the Pope of Rome; for it seems indeed unwarrantable, to alter the conditions of a covenant or agreement between God and man, without the consent of both contracting parties.

In places where the terms of the adopted covenant are rigorous and severe, it is usual to meet the wishes of the grieved party, by engaging on the part of God, that he will compound the matter with them, and accept their compliance with some of the duties he has enjoined, for which they are to receive some share of his favours, particularly the privilege of baptism. This is called the *half-way-covenant*. Such a kind of barter is not unlike the practice of the Pope, in granting indulgences.

Should any one, after remaining a while in this state of imperfect obedience, become willing to acknowledge the whole covenant, he is translated by the people, from this court of the Gentiles into the body of the Church, and entitled to all its privileges. This ceremony may well be compared to the beatification of a saint.

The power of the people in superintending the clergy is equal to that of the Pope. By their consent and approbation, a minister is ordained; by their accusation and authority, he is deposed. The detail of the business, it is true, is performed by some of the neighbouring clergy; yet they must be selected by the people and can pretend to no authority for their sacerdotal character, but what was originally derived from the people. These creatures of the populace are consequently dependent upon their sovereigns, in like manner as the cardinals, legates, and other subordinate clergy are dependent upon the Pope.

So far it must be confessed, the daughter has equalled, if not superceded the mother, in domineering over God's heritage; and in arrogating greater authority in the Christian Church, than was ever delegated to mortal man. Some of their ceremonials and articles of faith remain to be considered and compared.—[*To be continued.*]

M. C.

---

FOR THE CHURCHMAN'S MAGAZINE.

OBJECTIONS TO THE NECESSITY OF BEING IN THE  
CHURCH REFUTED, &c.

Messrs. Editors,

BEING a constant reader of your Magazine, I cannot but express my satisfaction with a work, long desired, and now well executed. In one of the numbers a writer has decidedly proved, from scripture and reason, the divine constitution of the Church: viz. that it is the *spiritual ark*; and that it is the indispensable duty of all those who desire to be saved to enter into the Church.

I wish to enforce this *primitive faith*, remove some objections and explain the *ways* and *means* of being added to the Church.—1st. It is objected by many in this *novel age*, "there is no necessity of being in the Church, or at least, there is no necessity of receiving the sacraments of the Church, we may be saved, as well without them, as with them." In answer to this, I would ask the objector:

Would Adam have fallen, if he had not eat of the *forbidden fruit*? Would Abel's sacrifice have been accepted, if he had not shed blood? Would Noah, have been called *righteous* before God, if he had not built the ark according to the divine command? Or would he, and his family have been saved, if they had

refused to enter into the ark? (a) Would Abraham and his seed have been called the people of God, if they had not been circumcised? (b) Would the first born of Israel have been saved, if they had not sprinkled the blood of the Paschal Lamb upon the posts of their doors? (c) Would the walls of Jericho have fallen, if the children of Israel had not walked seven times round them, and blowed upon rams horns, as God commanded? (d) Would the afflicted Israelites have been healed, if they had not looked upon the brazen serpent? (e) Would Naaman have been cured, if he had not washed seven times in the river Jordan? (f) Would the man with a withered hand have been healed, if he had refused to stretch it forth, as commanded by Christ? Would the woman have been cured, if she had not pressed in the crowd, and touched the hem of Christ's garment? Would Cornelius have been converted, if he had not prayed, and given alms and sent for St. Peter? (g) Would the eyes of Paul have been opened, if he had not gone to one of Christ's ministers and received baptism? (h)

In a word, is there any direct promise of salvation, to those who are out of covenant with him? And is there any other way pointed out in the gospel of being received into the Church, but by faith and baptism? The apostle hath informed us, *that as many as are baptized into Christ, have put on Christ, and are heirs according to the promise.* (i) And our Saviour Christ, hath declared (St. John iii. 5.) *that except a man is born of water and of the spirit, he cannot enter into the kingdom of God.* That this passage alluded to baptism, and the necessity of it, where it might be had, we have the suffrages of the *universal Church*; as also all sects who admitted baptism for more than fifteen hundred years after Christ, until the anabaptists arose in Germany.

These, are but a few, of those numerous passages, that might be produced to shew, that if we expect to be saved, it must be in the way of Christ's appointments—for *he, being made perfect, became the author of eternal salvation to all them that obey him.* (j)

But it is further objected, "that man, cannot do any thing to alter his future state of existence; or that future happiness does not in the least depend upon human exertions." I ask, can a man do any thing to alter his present state?

To shew that our future happiness, as well as temporal, depends upon *human exertions*; let it be observed, that man, consists of a body and a soul; and as the body can not exist without temporal, no more can the soul without spiritual food. For the support of both, it has pleased Almighty God, to prepare two fields, in which he calls his servants to labour: viz. the *world* and the *Church*. The way to obtain food and raiment in the temporal field, most people understand and readily comply with; but the way and means, in the spiritual field are less understood and less complied with; when the one can yield only a temporal support, but the other an eternal reward. Let it be further observed, that our obligations to spiritual and temporal duties are equally binding by the positive commands of God. The same who said, *by the sweat of the face shall man eat bread,* (k) said also, *labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.* (l) He who said, *six days shall thou labour,* commands us to *remember the Sabbath day,* &c. The same authority that says, *he that will not work shall not eat;* and *he who provides not for himself and family, is worse than an infidel,* (m) declares also, that *man doth not live by bread alone, and except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.* (n) These, are the words of Jesus, who, in the same night in which he was betrayed, took bread: and when had given thanks, he brake it, and said, *take, eat; this is my body, which is broken for you: this do in remembrance of me.* (o) This was his legacy and, his farewell address, when about to leave the abodes of sinful man. He declares, in the most solemn manner, that *he who believeth, and is baptized, shall be saved; but he that believeth not shall be damned.* (p) When the multitude on the day of pentecost cried out, (not in the modern

(a) Gen. vi. 22. (b) Gen. xvii. 10. (c) Ex. xii. 7. (d) Judges vi. 3, 4. (e) Num. xxi. 8, 9. (f) 2 Kings v. 14. (g) Acts x. (h) Acts xxii. 16. (i) Gal. iii. 27, 29. (j) Heb. v. 9. (k) Gen. iii. 19. (l) John vi. 27, (m) 1 Tim. v. 8. (n) John vi. 53. (o) 1 Cor. xi. 23, 24. (p) Mark xvi. 16.



language, *what shall we believe*) but *what shall we do?* (q) They received this plain and intelligible answer, *repent, and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost:—Again—forsake not the assembling of yourselves together: (r) worship the Lord thy God, and him only shalt thou serve. (s)*

Now, for people to live in the neglect of these spiritual means, and expect salvation, is as inconsistent, as if they should neglect to cultivate, sow, and fence their fields, and yet expect a harvest. Therefore, to say that *a man cannot alter his future state of existence, by his own conduct*, is as false as to say *he cannot alter his present*: for God is as much the author of *one* life, as the *other*: the only difference, is, the present world, is a *probationary state*, the *other*, a state of *rewards and punishments*.

But it is further objected, that, “if our future happiness depends upon *human exertions*, we deny Christ, to be a complete Saviour, and go about to establish our own righteousness.” To this I answer, obeying a law which we make ourselves, is our own righteousness; but obeying the laws, which Jesus Christ instituted, for a trial of our faith, is verily such a righteousness, as the parents of John the baptist had, *walking in all the ordinances of the Lord blameless. (t)* Will the objector think me impertinent when I ask further, Was not God, the complete Saviour of Naaman, who dipped in Jordan?—It is written, that in God we *live, move, and have our being. (u)* Now to compare things temporal, with things spiritual: Has God promised to continue our lives, if we are intemperate, or attempt to hang or drown ourselves? Or by temperance, and sobriety; by industry, and economy—or by cultivating our fields, do we deny our dependence upon God?—The fact is, no man merits his life, by temperance, because life is a free gift—no man merits his harvest, by sowing, because without the *early and later rain*, he could never reap. *We, then as workers together with God, beseech the objector that he receive not the grace of God in vain. (v)*

It is further objected: “As I have no disposition to labour in the spiritual field, or to be *added to the Church*; what shall I do, for as I did not *make my disposition*, I cannot alter it?”

I ask, did you make the earth, which spontaneously produces briars, thorns, and noxious weeds? These like our vices grow without cultivation. But cannot you subdue them? Has not God given you strength to root them out, and from the same soil, to obtain food and raiment?—Suffer me once more to ask, did you make the storms, wind, rain, cold and heat? Or will you be protected from them, without your own exertions?—To see a man stand naked, in the open air, exposed to the chilling wind of December, and could not be persuaded to clothe himself, or retire into a house, because he did not make himself, we should consider him either a mad man or a fool. But much more mad with the evil of sin, *heresy and schism* is the man, who suffers himself thus to be deluded; who neglects to guard against his evil propensities, and to cultivate his understanding; who “labours for that meat which perisheth,” but takes no pains to obtain “that bread, which shall endure unto everlasting life.” (w)

If you have no disposition, read the 18th and 33rd chapters of Ezekiel with our Saviour’s Sermon on the Mount, and their corresponding passages. This will bring you to *yourself*, and instead of cavelling, and *being wasted about with every wind of doctrine, (x)* you will come to *yourself*; and like the prodigal, arise, and your heavenly Father will meet you, embrace you, and receive you as a child.

We justly condemn the indolent, and lazy, who provide not their food in summer; but, let us be careful, lest, while judging such, we condemn ourselves, for to him who makes provision for the flesh, but takes no pains to provide for the soul, it may be said, *Thou fool, this night shall thy soul be required of thee. (y)* Or let him answer this plain question—*What shall it profit a man, if he gain the whole world and lose his own soul?*

The last objection that I shall notice, is, “that those who comply with the externals of religion, and join the Church, are no better than those, who are

(q) Acts ii. 39. (r) Heb. x. 25. (s) Matt. iv. 10. (t) Luke i. 6.  
(u) Acts xvii. 28. (v) 2 Cor. vi. 1. (w) John 6. (x) Eph. iv. 14.  
(y) Luke xii. 20.

out of it." That there are wicked men in the Church, is a truth, verifying the scriptures: *they are not all Israel that are called Israel. The kingdom of heaven is likened unto a net, cast into the sea, which gathered of every kind.* The Church, is Christ's school, to prepare mankind for his glorious kingdom. If wicked people are not permitted to go into the Church, I beg to know where they are to be made better? As long as they remain wicked, they are not fit for heaven: I trust no one wishes them to be cast into *hell*. Christ came into the world to save sinners, and even ate and drank with them, that by precept and example he might reclaim them.—If there are hypocrites in the Church, they no more injure the *divine institution* of the Church (which always remains the same) than quacks in physic destroy the art of chemistry, or the chicanery of an attorney overthrow the labours of a Montesque or a Blackstone. The wheat and tares must be allowed to grow together until the harvest—and then will be the final separation—then and not till then will it appear that the words of the Lord and the institutions in his Church have not been ineffectual for the purposes of man's salvation; and however the doubter or disbeliever may try to shelter himself under the conceits of an erroneous imagination, "wisdom will be justified of all her children;" and the just Judge of the earth will make a distinction between those who expect to obtain his approbation by their own merits, and those who hope for it by the merits of Jesus the Saviour. In *that day*, if the righteous of his own household stand before him with fear and trembling, how shall the sinner and stranger to him appear?

---

FOR THE CHURCHMAN'S MAGAZINE.

### THE DUTY OF PRAYER.

**N**OTHING is more strongly inculcated in the scriptures than the duty of prayer; and every possible encouragement is given to induce us to practice it. "Watch ye therefore and pray always that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man. Ask and it shall be given you, seek and ye shall find." If two of you shall agree as touching any thing, you shall ask, it shall be done for you by my Father who is in heaven. Where two or three are gathered together in my name, there am I in the midst of them." And again in the Epistle to the Hebrews, "Not forsaking the assembling of yourselves together as the manner of some is." As social worship is enjoined, that of family worship is certainly implied. The same reasons that make it necessary for us to join in worship with our neighbours, make it necessary for us to join in worship with our families. Common wants and common mercies together with the design of diffusing and keeping up among mankind a sense of God and religion, are doubtless the grounds of both. Let us take a view of our common dependence, and see if it is not a motive sufficient to induce us to join in an acknowledgement of it, and in soliciting the favours we want. Look first at the situation of a family in the morning—see them all risen from the inactivity of sleep, and the danger of the hours of darkness! Who is it that has preserved them through the silent watches of the night? Certainly God their Saviour who neither slumbers nor sleeps. We all know that it is he alone who preserves us in every situation; and that his care over us in our sleep, when we are entirely incapable of discovering or avoiding danger, deserves a daily tribute of praise and thanksgiving. No member of a family is exempt from this obligation. Then is it not plain, that both duty and decency require that they should join, and "with one hearth and one mind" express their gratitude to their kind and benevolent Parent, who is thus watchful for their preservation? To neglect this carries the appearance of insensibility to the favours received. For if each one has a disposition to make this acknowledgement, then uniformity of sentiment and affection would give ardour to the joint act of the whole; and it seems that a family so disposed, would not continue long without associating in their devotion, while they do so in almost every thing else.

Although gratitude appears to be the first sentiment that will naturally possess a dutiful mind in the morning; yet a humble sense of future dependence will by no means escape it. They both ought to be felt. As it is God who has



preserved us through our sleep, so it is he alone who can preserve us from sin, and from danger, through the active and busy employments of the day; to him therefore we should look up for protection. Here seems to be an argument for doing it jointly. The welfare of each member of a family is the welfare of the whole. This common interest requires common prayers for its promotion; that every member of the family may be preserved and assisted in his lawful undertakings. Thus charity thinks that true gratitude would prompt us to this duty; and that a prudent concern for ourselves and family would induce us to look up with them to God and ask his blessing and protection. Impressed with these sentiments, a pious and considerate head of a family will be induced to practice family prayer, and to see that all who are of his household give due attendance, understand the nature of the duty, and make every petition their own. Thus we see the propriety of joining in prayer with our families in the morning. Let us now look at their situation in the evening. If they have all been preserved and prospered through the day, similar expressions of gratitude are due as in the morning. Whether this preservation has been general or not, either at morning or evening, it makes no difference in the necessity of this duty. Afflictions may by the blessing of God, be turned to our advantage. In trouble therefore we should pray for this blessing, that we may be enabled by the divine grace suitably to improve the dispensations of Providence, whether of prosperity or adversity.

But there is another very important consideration to induce us to this practice. We are fallen depraved creatures, subject to sin, and constantly transgressing the divine commands. Sin renders us odious to God, and deprives us of his favour; but through the merits and mediation of Jesus Christ, upon our sincere repentance we are pardoned. Through the whole course of the day, it cannot be expected, that all the family are innocent; that none of them have offended in thought, word, or deed. Then how important it is that each one should be reminded of the necessity of confessing his faults, and soliciting pardon, through Jesus the Saviour? To be called to prayers, is to be reminded of our duty, taught and excited to put it in practice. Will not therefore every careful parent, and master, be faithful to see that this be done? At least, that he use his influence that it be not left undone? Can he rest easy with an apprehension, that this important duty has been omitted, through any neglect of his? Unless there is some stated time for this purpose, it will certainly be neglected by some, if not by the whole family. This is an important consideration. He who is upon his watch, careful and attentive in searching out, and confessing his faults, and frequently in the exercise of penitence, will never be displeased at such a call; he will consider it as a mean of promoting and continuing his watchfulness: and he who is more careless and inattentive must feel the advantage of being thus frequently roused from his lethargy, and admonished of his duty. Besides this, a rational mind, possessed of very little piety, must see the decency of soliciting the protection of God when retiring to rest: nature obliges us to acknowledge our helplessness, and points to a superior power for preservation.—[To be continued.] C.

---

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

*As the Psalms are so large a part of our Morning and Evening Service, every thing that tends either to explain their meaning, or fix their authenticity, must be acceptable to the devout Christian.*

THE Psalms are called David's, as if he were the author of the whole book; but the fathers and commentators are of opinion that David neither was nor could have been the author of them all, as many of them were written upon occasions that happened after his death. The learned Calmet, after the most deliberate investigation of the subjects of the several psalms, has arranged them under the following heads.

I. Psalms of which the chronology cannot be fixed, are eight in number, viz. the 1st, 4, 19, 81, 91, 110, 139, 145. It is not known whether David, or Asaph, was author of the 1st psalm. This 81st, attributed to Asaph, was

sung in the temple upon the *feast of trumpets*, at the beginning of the year, and at the *feast of tabernacles*. The 110th, is given to David;—the authors of the rest are wholly unknown.

II. Psalms composed by David, during the persecution of Saul, in number seventeen. viz. the 11th, 31, 34, 56, 16, 54, 52, 109, 17, 22, 35, 57, 58, 142, 140, 141, 7.

III. Psalms composed by David at the beginning of his reign, and after the death of Saul, are sixteen, viz. the 2d, 9, 24, 68, 101, 29, 20, 21, 28, 39, 40, 41, 6, 51, 32, 33.

IV. Psalms written by David, during the rebellion of Absalom, are eight, viz. the 3d, 4, 55, 62, 70, 71, 143, 145.

V. Psalms written between the death of Absalom and the Babylonish captivity, are ten, of which David was the author of three only, viz. the 18th, 30, and 72, which last was written upon the establishment of his son Solomon on the throne, and was probably the last he wrote.

VI. Psalms composed during the captivity, amount to forty, and are ascribed to the descendants of Asaph and Korah.

VII. Psalms of joy and thanksgiving, for the permission obtained from Cyrus to return to Jerusalem; and to rebuild the temple, as well as those composed for its dedication, in all fifty-one.

So that according to this account, David was author of no more than *forty-five* of the *hundred and fifty psalms*, that are commonly ascribed to him.

The Hebrew Church has divided the book of psalms into five parts, the first ends with the fortieth—the second with the seventy-first—the third with the eighty-eighth—the fourth with the hundred and fifth—and the fifth with the hundred and fiftieth.

It is probable there were many more psalms than one hundred and fifty in the service of the first temple; and that after the temple and the sacred records were burnt by the Babylonish army, some pious persons collected as many of the psalms as they could find; by enquiring among their friends, who had transcribed copies for their domestic or private use; or could repeat them by memory. These with others composed by inspired men on subsequent occasions were collected by Ezra, and made the canon of praise for the Jewish Church after the restoration, and have continued ever since to be the summary of Jewish and Christian praise over all the earth.

As the dispersed Jews have always found these sacred hymns possessed of a strange power “to cure heaviness, to extirpate grief, to wipe away sorrow, “to lay asleep troublesome thoughts and passions, to ease them of their cares, “to recreate them when oppressed with any sort of pain, to move compunction for sin, and to stimulate them unto piety,”—so have the Christians experienced from them the same happy effects; so that no book in the world is to be compared to the book of psalms.

When all the bloody sacrifices of the *tabernacle* were abolished by the OR-LATION of the BODY of CHRIST, the *calves* of the *Christians' lips* were retained in the Church—the sacrifice of prayer and praise: for, as Austin bishop of Hippo says, “concerning singing hymns and psalms, we have instructions, examples, and precepts both of our Lord himself, and of his “Apostles. According to which the Churches of Africa sing the divine songs “of the prophets. Nor can I see what Christians can do more profitably, and “more holily than this, when they meet together, and are not reading preaching, nor praying.” Those divine hymns, no doubt were principally the psalms of David, in singing of which Christian people delighted above all other exercises of devotion. The manner of their singing also was like that in Ezra's time (Ezra chap. iii. ver. 11.) One beginning the hymn and the rest answering the *extremes*, or *close* of every sentence in the manner of a *full chorus*. Some departure from this manner of singing obtained at Antioch about the year 390, by the direction of Flavianus the patriarch of Antioch, and Diodorus bishop of Tarsus. They divided the singers into two parts, so as to sing the psalms in alternate or responsive verse; one half of the choir singing the one verse and the other half the other. “Which custom,” says Theodoret in his ecclesiastical history, book 2d, chap. 19, “from Antioch spread itself as it were by common consent over all the world.” In favour of singing metre or rhyming psalms, little I apprehend can be said. It has never had the sanction of the Church in any part of the world. The first attempt



was made by Clement Marot (sometime valet to Francis 1st of France) who at the Hague translated fifty of David's psalms into French rhyme, which were printed A. D. 1544, at Geneva, with a preface by Calvin.—Various efforts have produced various systems of metre psalms, which in their turn have had their advocates. At present among dissenters doctor Watt's is in vogue—and among Churchmen, Tate and Bradie's is generally received.—But unfortunately for David's psalms, they have been so mutilated, changed, and made so different from the original, in many instances, that their respective authors would not acknowledge them in their modern metre dress. But, if the primitive Church used no rhyming psalms in their public worship, for this innovation was brought into the Church of Rome in the times of the Crusades;—if the first Christians, I say praised God, chanting prosaic hymns, (for any part of scripture afforded them an hymn of praise, without the metamorphosing hand of the poet;) what warrant have we to innovate from their practice, by using a method of praising God unknown to the Jews, unknown to the first Christians? Is not the manner in which our Lord and his Apostles and all the primitive Christians praised God, good enough for us? All attempts at refinements in public worship, but open a door for error. Conversing some years since with a pious and learned Jew, the subject of praise became a topic of our conversation; I was exceedingly affected with these words of that gentleman:—"How comes it, that ye Christians, (says he) sing praises to God in rhyme, when Jesus of Nazareth never gave you any example of that sort, but always used, agreeable to the ritual of our Church, the Hebrew psalms in their prosaic form; and you know that singing rhyme psalms is one of the rankest reliques of Popery, and that the Church of England has given no warrant, no, not even a permit; and the American Episcopate has barely given a permit under the discretion of the Minister, to sing Tate and Bradie's psalms—by what authority then has rhyming psalms got into your Churches?"

To these interrogatories I could give no answer satisfactory to this son of Abraham, or to myself. Then he quoted from Deuteronomy, ch. xii. v. 30 and 31, these words—"When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying—How did these nations serve their gods? Even so will I do likewise. Thou shalt not do so unto the Lord thy God."

Those last words were spoken with a great deal of energy, and the emphasis properly placed, gave me his meaning better than a thousand commentators. With this the conversation ended.

If these remarks are thought worthy of a place in your Magazine, I shall communicate something more on this head. You have, gentlemen, my cordial thanks for your communications of useful knowledge, and best wishes that they may both profit and please every reader, as they very much do your humble servant.

P.

## A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 1st—Continued.

**B**APTISM had another sort of name taken from the *conditions* required in the receiver; viz. *faith* and *repentance*. Hence baptism was sometimes called *the sacrament of faith*, and *the sacrament of repentance*. St. Augustine uses this name to explain how children may be said to have *faith*, though they are not capable of making any formal profession of it. "As the sacrament of the body and blood of Christ, is in some sense, the *body* and *blood of Christ*, so the sacrament of faith is *faith*. And upon this account, when the answer is made that an infant believes, who has not yet the habit of faith; the meaning is, that he has *faith* because of the sacrament of *faith*, and that he turns to God, because of the sacrament of conversion." Hence we may observe what the primitive Christians mean, when they speak of *absolution* of

remission of sins as a sacrament; namely baptism—which is a sacrament requiring repentance as a condition, and granting absolution as an effect and privilege to all worthy receivers.

From the ceremonies used in the act of administration, baptism had the name of *tinction* and *laver of regeneration*; which denote either an immersion in water, or such a washing or affusion, as was used among the Jews in some cases, and also among Christians, when they baptized sick persons upon a death-bed. So that *baptism*, in the ancient style of the Church, does absolutely and necessarily import *dipping* or *immersion*, though that was the usual practice with infants as well as adults, except in cases of necessity.

As *baptism* succeeds in the room of *circumcision*, Epiphanius calls it the *great circumcision*. It was sometimes called *the gift of the Lord*, or simply *the gift*; because the Holy Ghost was given in it. It was also called the *consecration* and *consummation*; inasmuch, as it gave men the perfection of Christians. It had the name of *initiation*, because it was the admittance of men to all the rites of the Christian religion; and sometimes it was called the *symbol*, and the *symbol of sanctification*.

From all which it appears in how honourable a point of view the ancient Christians held the *waters of baptism*;—hence also may be perceived the propriety of that collect in our confirmation-office, which prays, “Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by “water and the Holy Ghost, and hast given unto them forgiveness of all “their sins,” &c.

[To be continued.]

ON Wednesday the 7th of June, a Convention of the Bishop, Presbyters, Deacons and Lay-Delegates of the Episcopal Church in Connecticut, was holden at Litchfield.

Public service was attended in St. Michael's Church, and an excellent Sermon delivered by the Rev. Charles Seabury, of New-London, to a large and respectable congregation convened on the occasion.

There was a general attendance of the Clergy, and a very respectable representation of the Laity. Great harmony prevailed among the members during the whole session. Among other resolutions passed, was the following:—

“Resolved, That the members of this Convention use their best endeavours “to procure all possible information concerning the origin, progress, and present state of the individual congregations in this state, together with sketches “of the lives of the first Clergymen, and also of Lay-Brethren, who have “been eminent promoters of the interests of the Church. And that all such “communications, whensoever they can be obtained, be transmitted to the “Editors of the Churchman's Magazine for publicity.

The Rev. Messrs. Ashbel Baldwin, Philo Shelton, Tillotson Brunson, Daniel Burhans.—Messrs. Nathan Smith, James Clark, Andrew Hyllier and Isaac Hinman, Esqrs. were chosen Delegates to attend the General Convention, to be holden at New-York on the 2d Wednesday of September.

#### TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

IT was observed by persons who heard Mr. Seabury preach the Conventional Sermon, how much he resembled his father, both in sentiment and tone of voice.—To this I joyfully gave my assent, and I would to God that we more and more endeavoured to imitate so inestimable a pattern. Bishop Seabury “was a burning and a shining light,” and the Church in Connecticut increased under his Episcopal and paternal care.

Participating in the spirit which so plentifully dwelt in the father, his son, the Rev. Rector of St. James', New-London, prefaces all his sermons with the words, “Glory be to thee, O Lord!—This was the prescript also to all the writings of the Right Reverend Bishop Kenn.

The TEXT—ST. MATTHEW chap. xi. verses 28, 29, and 30.—Come unto me all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light.



It will not be difficult to give a proper illustration of the text, if we attend to the preceding part of the chapter, whence it is taken.—At a certain time, whilst our blessed Redeemer was exerting his divine power for the relief of suffering humanity, by giving sight to the blind, hearing to the deaf, and strength to the lame, two of the disciples of John the baptist arrived with a message to Christ from their master, saying, “Art thou he that should come, or do we look for another?”

Two reasons may be assigned, why the baptist sent this message to Jesus: First, The Baptist was desirous of giving the fullest possible conviction to the minds of his disciples, respecting the office of Messiah, and therefore sent them on this embassy. They had learned from their own scriptures and also from the lips of their master the marks by which Messiah was to be known. The blessed Saviour therefore referred them to the works which he did—and these bore public testimony that the words of Isaiah were fulfilled in him, and that consequently he was the Messiah. “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness; the meek also shall increase their joy in the Lord, and the poor among men, shall rejoice in the holy One of Israel.” (Is. xxix. 18, 19.)

A second reason which may be given why the Baptist sent this message to Jesus, is, that it was probably his last public act and a resignation of his office to him. John was now in prison and his death fast approaching: he was looked upon by the people not only as a prophet, but by many was thought to be Messiah; and to enquire of him whether he were Messiah or not, a message had been sent to him, by the highest ecclesiastical court of his nation.

These things being premised, the message of the Baptist to Jesus may be thus paraphrased—“Art thou he that should come—Messiah, the Saviour of the world? If so, my office of precursor to you is at an end—the time is come that thou call the attention of the world to thyself, as their God and Saviour. Thou must increase, but I must decrease!”

“That this is a fair interpretation of John’s embassy, is obvious, when we observe that the Messiah immediately proceeds to elucidate the character and office of the Baptist, and then concludes his discourse with an invitation to the people, in the words of the text.”

Having thus ingeniously prefaced his sermon, the preacher divides it into four heads, viz. 1st, To whom is the invitation in the text given?—2d, By whom is the invitation given?—3d, What are the benefits, which we may expect to receive by a compliance with the invitation?—And 4th, What are the means by which Christ proposes to relieve those who are heavy laden.

Each of these is discussed with a degree of accuracy proportioned to its importance. The style is manly, the sentiments noble, and the inferences interesting. Nor does the propriety of the quotations escape our notice. One from Bishop Taylor highly merits our attention, and we hope, that our readers will be pleased with our inserting it at full length. The preacher introduces it thus, “That the present generation are very luke-warm in their endeavours to come to Christ, and to gain an interest in his kingdom, is a complaint, in which every man will join, who is in any degree acquainted with the subject; but I am not certain that this difficulty is greater now than it has always been since the days of the Apostles. At least, we shall find upon examination, that the same difficulty has been complained of by most of the learned and pious men in former ages. That bright ornament of the Church Bishop Taylor, in his sermon on 2d of Peter, chap. iii. ver. 18, thus expressed himself,”—“When Christ, like the day spring from the east with a new light, not only enlightened the world, but amazed the minds of men, and entertained their curiosity, and seized upon their warmest and best affections. It was no wonder that whole nations were converted at a sermon, and multitudes became professed Christians; their understandings followed their affections, and their wills followed their understanding; they were convinced by miracles; they were overcome by grace; they were passionate with zeal; they were wisely governed by their guides; they were ravished by the sanctity of their doctrine and the holiness of their example. And it was not only their duty, but a singular instance of Providence, that by the great religion and piety of the first professors, Christianity might be firmly planted, and unshaken by scandal, and might be hardened by persecution; and that these first lights might be actual precedents forever, and copies for us

“to transcribe in all descending ages of Christianity, that thither we might run to fetch oil to rekindle our dying lamps. At that time piety was so universal; that it might be well enjoined by St. Paul, that if a brother walked disorderly, the Christians should avoid his company; he did not forbid their associating with the heathen who walked disorderly, for then a man would almost have been secluded from society. But at the present day, if we should attend to these injunctions of the Apostle, we should in fact be puzzled to transact our common business—for intemperance and perjury and evil speaking, do so much abound, as to make it very difficult (if we were inclined to do it) to separate the righteous from the wicked.

“Men who are something better than the very dregs of abomination, whose religion is something above prophaneness; whose sobriety is something above downright intemperance; whose discourse is not absolute swearing, even though his charity should be contemptible and his piety remiss, is however now almost exalted to a saint. When this man's religion is viewed from the valley and lower grounds of piety as it now stands, it looks absolutely mournful. Men of old looked upon themselves as they bore a comparison with saints and martyrs, and compared their piety with the life of St. Paul, and estimated their zeal in proportion as it compared with St. James and St. John; but we of the present day seldom think of making such an examination of our conduct.” Thus far this excellent prelate.

With the same strain of perspicuity and purity of doctrine, the preacher concluded his sermon, very much to the edification of a numerous and attentive audience.

ONE OF THE EDITORS.

### VIBRATIONS OF A CLOCK-PENDULUM.

**I**NSTRUCTIVE sound! I'm now convinc'd by thee,  
Time in its womb, may bear infinity.  
How the past moment dies, and throbs no more!  
What parts of parts make up the rolling hour!  
The least of these a serious care demands,  
For tho' they're little—they are golden sands,  
By some great deeds distinguish'd all in heav'n;  
For the same end to thee by number giv'n.  
Cease—Man—to lavish sums thou ne'er hast told,  
Angels, tho' deathless, dare not be so bold.

### AN EXHORTATION TO WATCHFULNESS.

#### “WATCH.”

**H**AVE Angels sinn'd, and shall not man beware?  
How shall a son of earth escape the share?  
Not folded arms and carelessness of mind,  
Can promise for the safety of mankind:  
None are supinely good;—thro' care and pain,  
And various arts the steep ascent we gain.  
This is the seat of combat—not of rest,  
Man's is laborious happiness at best.  
On this side death his dangers never cease,  
His joys are joys of conquest—not of peace.

### ANECDOTES.

**B**ISHOP CUMBERLAND being told by some of his friends, that he would wear himself out by intense application; replied, “It is better to wear out than to rust out.”

SOME years ago a Clergyman was addressed by his friend thus: “You have a very large family, Sir; you have just as many children as the patriarch Jacob:”—“True,” answered the good old Divine, “and I have also Jacob's God to provide for them.”



might  
so uni-  
walked  
forbid  
a man  
lay, if  
act be  
y and  
e were

whose  
above  
even  
however  
om the  
moun-  
arison  
Paul,  
es and  
an ex-  
teacher  
attail-  
ORS.

that he  
tter to

" You  
triarch  
Jacob's

# ISAAC BEERS & CO.

HAVE FOR SALE,  
AT THEIR BOOK-STORE IN NEW-HAVEN,  
THE FOLLOWING VALUABLE

## BOOKS:

- DAUBENY's Guide to the Church. 1 Vol. 12mo. price 7s 6.  
Nelson's Companion to the Feasts and Fasts of the Church. 1 vol. 8vo.  
Nelson's Practice of true devotion. 3s 3.  
New week's preparation for receiving the Lord's Supper, as recommended by the Church of England. 5s 3.  
Bishop King's discourse on the Inventions of Men in the worship of God. 4s 1.  
Elements of Christian Theology, containing proofs of the authenticity of the Scriptures, &c. together with an account of the English translation of the Bible, and of the Liturgy of the Church of England, and a scriptural exposition of the 39 Articles, by the Bishop of Lincoln. 2 vols. 8vo. 5 dols. 75 cts.  
Porteus's Lectures on the Gospel of St. Matthew. 2 dols.  
Porteus's Sermons. 2 vols. 4 dols.  
Discourses on several important subjects, by the late Bishop Seabury. 1 vol. 8vo. 1 dol. 50 cts.  
Jones' Lectures on the Figurative Language of Scripture. 1 vol. 8vo. 2 dols. 25 cts.  
White's Letters to a dissenting Gentleman.  
Secker's Lectures on the Church Catechism. 1 dol. 10 cts.  
Bishop Wilson's Parochialia, or instructions to the Clergy on the discharge of their Parochial duty. 75 cts.  
Bishop Watson's Address to Young Persons after Confirmation. 25 cts.  
Bishop Moore's Charge to the Convention of the New-York Church. 25 cts.  
Articles of Religion, as established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church. 25 cts.  
Leaming's Dissertations on various subjects. 25 cts.  
Journal of the proceedings of the Convention of the Protestant Episcopal Church in Connecticut, together with the Canons of the Church. 25 cts.  
The Form and Manner of making, ordaining and consecrating Bishops, Priests, and Deacons, according to the order of the Protestant Episcopal Church in the United States. 1 dol. 33 cts.  
The Psalter or Psalms of David pointed as they are to be sung or said in the Churches, with the order for Morning and Evening Prayers throughout the year. 25 cts.

## CONDITIONS OF THE

## Churchman's Monthly Magazine.

PRICE to subscribers, delivered at the office, 75 cents a year, when taken singly; a tenth *gratis* to those accountable for nine sets, and a deduction of one third to those who take twenty or more;—paid on delivery of each number, or in advance.

THE PUBLISHERS regret, that it was not in their power to have the present number completed till the 14th of July. In future the Magazine will be ready for subscribers at the close of each month, this being the time fixed on by the EDITORS.